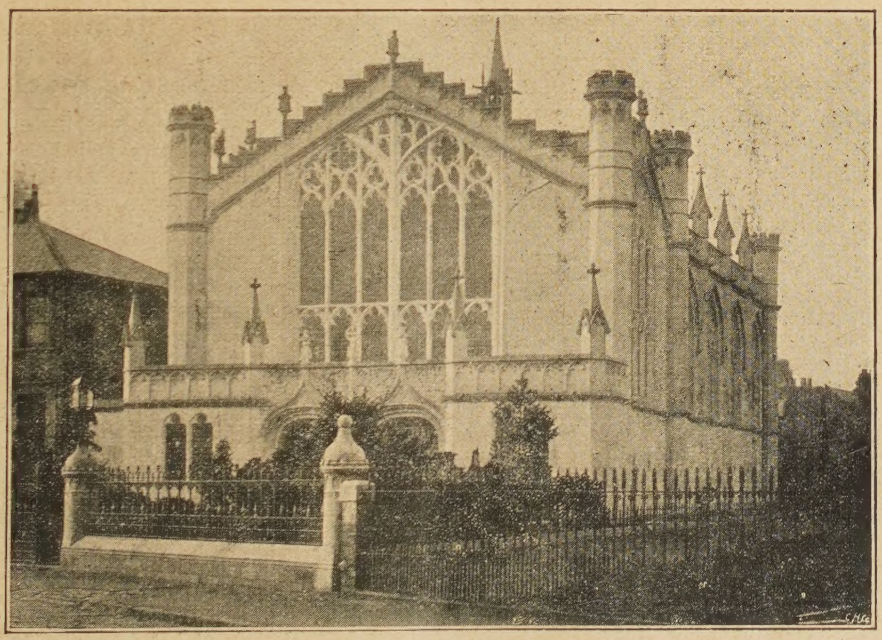
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 288 (Vol. XXIV.—9). SEPTEMBER, 1927. ONE PENNY.



CROYDON FREE CHRISTIAN CHURCH.

(See page 136).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

The Men's Unitarian League has taken steps in reorganisation of its management, with its headquarters in Manchester instead of London, the President and Treasurer being in the South to keep its national character. Mr. W. F. Freeborn, 9, York Street, Levenshulme, Manchester, is the new Secretary. Its next meeting will be at Ipswich, November 5th or 7th.

At Plymouth Unitarian Chapel the Ladies' Church Aid Society has taken in hand the care of the graveyard. In consequence it is becoming "an oasis of beauty."

The Rev. C. W. Townsend had a week's "Life and Religion" campaign at Cheltenham, from July 17th, which was a most invigorating experience to the local Unitarians whose hopes were high and their hopes were bettered.

At Evesham, the late Miss Caroline Watson, has left £100 to the Unitarian Chapel for the benefit of the minister.

Rev. Dr. Louis C. Cornish has been elected President of the American Unitarian Association in succession to Rev. Dr. S. A. Eliot who is becoming minister of the Arlington Street (Channing's) Church, Boston.

The new Unitarian Movement at Worthing under Rev. H. Maquire, B.Sc., is making sure progress.

The Unitarian Church Garden Party at Walsall, July 16th, was addressed by the Mayor, who presided at the opening proceedings.

The new Grundy Home was opened at Blackpool, July 23rd, with a large attendance of visitors and friends. Mr. H. J. Broadbent, presided at the opening proceedings. Towards the total cost of £5,000, the sum of £4,200 has been raised. Mr. A. W. Cowburn was the opener, and Sir Cuthbert Grundy, Rev. Chas. Peach, Alderman D. Healey, J.P., and several other ministers were among the friends present.

Professor Peake took part in the meetings of the Past and Present Students Union at the Unitarian College, Manchester, on June 30th and 31st, speaking at the dinner, and also read a paper at one of the sessions on the subject "The Servant of Jahweh." Dr. McLachlan read a paper on "The Homiletic use of English Literature."

Rev. A. Thornhill, Auckland, N.Z., had his service and sermon broadcasted on the evening of July 17th.

A THOUGHT TO THINK

TO BE WHAT WE ARE, AND TO BECOME WHAT WE ARE CAPABLE OF BECOMING, IS THE ONLY END OF LIFE.
R. L. Stevenson.

At Adelaide. South Australia, the lectures of Rev. G. E. Hale, on "The Modern View of the Bible" have been well reported. The Men's League records interesting meetings during the past year.

Mr. and Mrs. F. Withall have donated the sum of £100 to the Pioneer Preachers' Hostel, London, in celebration of their golden wedding.

Gordon Butcher and Frank Potter, of the Croydon Free Christian Church, have passed the London University Matriculation.

Mr. W. Holden. Unitarian Student-Minister at Blackburn, has passed his final examinations giving his status qualification as a minister.

A Conference of Unitarian Organists has been held at Manchester College, Oxford, in August Bank Holiday Week, 29 organists present. There were five sessions, and papers read and discussed. It was resolved to form a Society of Organists and Choirmasters of the Unitarian and Free Christian Churches, and a committee and officers were appointed.

Mr. Frank Swift, an ex-scholar at the North Shore Unitarian Church has received the diploma of the Meadville Theological School, U.S.A.. on completion of three years' study at that college.

Mr. Eric Price. of Lewin's Mead Unitarian Chapel, Bristol has graduated B.A., at Bristol University, and is proceeding to Manchester College, Oxford, in preparation for the ministry. Miss Doris Lake, also of Lewin's Mead, has graduated B.A.

Rev. Dr. Bradley. of Chicago, preached to large congregations at the Swansea Unitarian Church. on August 7th.

Several Unitarian representatives will attend the International Congress of Unitarians and other religious Liberals at Prague. September 4th-8th.

Professor C. H. Herford, Manchester, has had conferred upon him the degree of Doctor of Philosophy by the University of Innsbruck.

The late Dr. Estlin Carpenter, has left £3,000 to Manchester College, Oxford, and £1,200 for a science lectureship.

The Gainsborough Unitarians have begun the building of their new Chapel.

Dr. Preston Bradley's visit to Warwick, drew a crowded congregation to the Unitarian Chapel.

On August 11th, at the Kendal Chapel, a presentation was made to the Rev. Dendy Agate, B.A., in appreciation of his help during the pulpit vacancy.

Will members of the Unity Fellowship and others please note? that the new Study Course begins in the October Monthly, entitled, "The Brotherhood of Man," as promised in our July number, suitable for Sunday classes or week night discussions.

The Birmingham District Women's League had its annual meeting at Walsall Garden Party, July 16th, presided over by Miss Nettlefold, about 100 attending from eight branches.

NOW, AND HERE.

Oh, restless spirit! wherefore strain
Beyond thy sphere?
Heaven and hell with their joy and pain,
Are now and here.

Back to thyself is measured well
All thou has given;
Thy neighbour's wrong is thy present hell;
His bliss, thy heaven.

And in life, in death, in dark and light,
All are in God's care.
Sound the black abyss, pierce the deep of night,
And He is there.

All which is real now remaineth,
And fadeth never;
The Hand which upholds it now sustaineth
The soul for ever.

—J. G. Whittier.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

IX. MATTHEW.

Though found first in the "New Testament" the Gospel according to Matthew is not the earliest of the first three, or "Synoptics." It bears traces of careful compilation with a distinctly ecclesiastical tendency. Of the author we know nothing, for the book can hardly be from the pen of Matthew the Publican, though it may embody his work. Papias reports that Matthew wrote an account of "the sayings of the Lord" in the Hebrew, that is the Aramean tongue. It is therefore clear that this Gospel, as it has come down to us, is not that work. Nor can it be a literal translation of it, for the whole work bears traces of careful arrangement. It is true that the purpose of the Gospel to represent the whole life of Jesus as fulfilling various Hebrew prophecies, might well have been that of the work attributed to the Apostle by Papias. But here probable likeness ends. Like Luke the Physician, this Matthew had the Gospel of Mark before him, when he wrote his narrative. It has been already stated that Mark's Gospel may well have been written and issued about or before 64 A.D. Matthew's Gospel is clearly later than this date, and may well have been written after the capture of Jerusalem in 70 A.D. It has been said that the "little Apocalypse" in Mark xiii contains nothing which Jesus might not very well have uttered, as the prophetic anticipations are such as one of his marvellously penetrating insight would readily have foreseen. But the longer form found in our Matthew does contain some things which he at least was not likely to have uttered, which describe certain events which happened after the destruction of Jerusalem. Hence it seems likely that this document was not penned in its present form until after that event. There are several minor indications of that date scattered over the sayings of Jesus, which cannot be set down in a brief statement of results like the present.

It would seem then that this Gospel was written some time after the establishment of the Jewish and Gentile Churches. That it does contain apocalyptic passages, such as the Parable of "The Sheep and the goats" (xxv.), will be obvious to every careful reader. But most of them may well have had their origin in sayings of Jesus himself, which had not been fully understood by those who actually heard them and had become gradually modified in oral tradition or such writings as there must have been. It is not to be inferred that the principal teaching of Jesus was of this kind as Schweitzer has tried to prove with wonderful skill, but little success. It may be noted that this Gospel with that of Luke presents a tradition of the Virgin-birth, which certainly does not make Jesus into God Most High. The two accounts of this tradition are not easy to reconcile with one another, or with contemporary history, where historical events are recorded. But it is quite obvious that our Matthew wished to make Jesus into the Jewish Messiah by mistranslating and misapplying Isaiah vii, 14, where the word rendered "Virgin" means a "young bride" and has not the slightest reference to Mary the mother of Jesus, or Jesus himself.

See Carpenter's "Synoptic Gospels," Essex Hall, London. The criticism is perhaps too radical; but the work is both reverent and of great value.

MINISTERIAL CHANGES.—Rev. M. Watkins had public farewell and presentation at Mount Pottinger, July 20th, on leaving for Park Lane Chapel, Wigan; Rev. Basil Viney has had farewell and presentation at South Shields; Rev. Ethel Kay, of Manchester College, Oxford, has accepted invitation to the Whitby Chapel; Miss A. M. Barr, B.A., of Manchester College. Oxford, has been appointed lay-minister of the Rotherham congregation; Rev. H. G. Woodford, B.A., of Handsworth, Birmingham has accepted invitation to Glossop; Rev. L. Baker Short, B.A., has begun his ministry at Shrewsbury; Rev. W. Holden, Blackburn, has accepted appointment as minister of the Unitarian Church at Wolverhampton; Rev. J. Wilson has had public farewell and presentations at Glossop; Rev. J. Arnold Williams has been inducted as minister of the Oldham Unitarian Church. Rev. M. Watkins has received public welcome on entering upon his ministry at Park Lane Chapel, Wigan; public welcome was given to Rev. Basil Viney, on entry upon his ministry for the Kendal Unitarians, August 11th.

Unitarianism and the Bible.

There is a widespread misconception amongst orthodox Christians concerning the Unitarian attitude towards the Bible. When they enter a Unitarian Church some of them are actually surprised that we do use the same Bible as they use. Unitarians have never ceased to believe that the Bible is the most precious of all the books in the whole literature of mankind. In 1823 the Rev. Charles Wellbeloved, a prominent Unitarian, and principal of Manchester College, York, wrote to Archdeacon Wrangham on this subject as follows: "Convince us that any tenet is authorised by the Bible, from that moment we receive it. Prove any doctrine to be a doctrine of Christ, emanating from that wisdom which was from above, and we take it for our own, and no power on earth shall wrest it from us.' Those words show that Unitarians at that time had the highest regard for that grandest of all good books. Even in 1851 the British and Foreign Unitarian Association in its Annual Report made the following statement: "The English Presbyterian Churches long ago pledged themselves to the great principle that—the Bible and the Bible only, is the Religion of Protestants. . . Calmly, but perseveringly, it is the object of this Society to give strength and influence to that principle." The Unitarian Movement began as a Biblical Religion. From its beginning it has been its boast that it was Scriptural, and much more truly so than is the doctrinal position of the Orthodox or Trinitarian Churches, for Unitarians have always claimed that the Bible is a Unitarian book, that it teaches the Unitarian doctrines, and that it does not contain the doctrines of the Trinitarian Creeds.

The Rev. John Bidle, M.A., who is called the father of English Unitarianism, was converted from Trinitarianism to Unitarianism simply by a thorough study of the Bible. Many others including John Milton, Sir Isaac Newton, John Locke, Theophilus Lindsey, and Joseph Priestley became Unitarians in the same way. In loyalty to the Scriptures Unitarians have followed the biblical teaching concerning the exercise of private judgment, the free search after truth—"Why even of yourselves judge ye not what is right?"—Luke 12-57. "Let every man be fully persuaded in his own mind!" Rom. 14-5. "Ye shall know the truth, and the truth shall make you free."—John 8-32. "Prove all things; hold fast that which is good."—1 Thess. 5-21. "Believe not every spirit, but try the spirits whether they are of God."—I John, 4-1. This exercise of private judgment they applied to the contents of the Scriptures, and so they gradually judged them by the test of reason and commonsense. This has led them to decide for themselves between any contradictory statements in the Bible, and on anything in the Scriptures which is contradictory to known and undisputed facts. For example there are several places in the Bible where it is said that God repented things He is said to have done —See Gen. 6-6; I. Sam. 15-11, 35; II. Sam. 24-16; Ps. 106-45; and yet that He never repented, Num. 23-19; I. Sam. 15-29; Mal. 3-6; Rom. 11-29; Jas. 1-17. Joshua is said to have made the sun to stand still (Josh. 10-12, 13), but the facts of astronomy prove that could not be. According to the account of creation in Genesis the earth was made before the sun, and the first woman was made out of a rib of Adam, but these statements are contradicted by the known facts of science. If so—what can anyone do but judge between these contradictions? Of two contradictories both are not true. Jesus declared—"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth (Exod. 21-24; Lev. 24-20; Deut. 19-21), but I say unto you"—the very opposite—see Matt. 5, 38-42. Here one must choose between the two opposites and judge for himself which is right.

Though such considerations have led Unitarians to a gradual change in their view of the Scriptures they do not think any the less of the Bible. The books it contains were written at different times, under different conditions by different writers. God is not responsible for their mistakes. They were men liable to err, and it is to be expected that they would not always be correct in statement and opinion. But as a record of what they thought and wrote it is precious. Every truth they wrote is God's truth, and the Bible is such a storehouse of moral and spiritual riches that it is above all books the most helpful and inspiring and therefore the grandest of them all. That is the view of Unitarians. But Jesus did not regard the Scriptures as of divine authority above all human judgment. He questioned its authority in some things as already shown. Unitarians no longer take the Bible as a dogmatic authority against reason and truth, but they prize it for all the truth it contains, for its wealth of moral and religious instruction, for its piety and spiritual inspiration. Here are opinions of the Bible expressed by representative Unitarians: Dr. Channing said, "Our leading principle in interpreting Scripture is this—that the Bible is a book written for men, in the language of men, and that its meaning is to be sought in the same manner as that of other books"—and again—"How is the real meaning of Scripture to be understood? I answer, by reason. Of all books, perhaps, the Scriptures need most the use of reason for their just interpretation."

Theodore Parker declared that, "It is only a heart that can speak, deep and true, to a heart; a mind to a mind, a soul to a soul; wisdom to the

wise and religion to the pious. There must then be in the Bible, mind, heart, and soul, wisdom and religion: were it otherwise, how could millions find it their law giver, friend and prophet? Some of the greatest of human institutions seem built on the Bible: such things will not stand on heaps of chaff but on mountains of rock."—"All the freethinking in the world could not destroy the Iliad: how much less the truths of the Bible! Things at last will pass for their true value. The truths of the Bible, which have fed and comforted the noblest souls for so many centuries, may be trusted to last our day." "The Bible is made for man, not man for the Bible."

Dr. Martineau wrote of the Bible, "Where the pattern is most divine, the web that bears it must still be human. Whatever higher inspiration visits our world must use our nature as its organ, must take the mould of our receptive capacity, and mingle with the existing life of thought and affection. How then can it both assume their form and escape their limitations?"

Our Young People.

AN OFFER TO PARENTS AND SUNDAY SCHOOL TEACHERS.

The future of our Unitarian Movement depends upon the rising generation of our young people; upon their interest in our Faith; upon their loyalty to it. The future strength and vitality of our churches will depend upon their support and active effort in the promotion of Church life. It is therefore of tremendous importance that those of us who are older should do everything possible to create in their minds and hearts, a warm and earnest interest in our Unitarian Movement. This is desirable for the sake of the young people themselves. There is nothing we can give them that is so precious, or that can be of so much value to them in life, as a Faith to live by, such as ours. It is a sacred obligation incumbent upon us to see that they get that. It is a solemn trust imposed upon us in the very nature of things that we be faithful to that duty which we owe to them. Imagine what trouble, what worry and wretchedness, what mistakes and sufferings they may be saved from if they be equipped with a faith in life that is reasonable, that agrees with the realities and the abiding necessities of their existence. To be saved from wrong ideas, from beliefs that will play them false, from doubts and fears and uncertainties that will perplex and depress them in time of need, and probably drive them to despair—is of all things which for their happiness and welfare it is our bounden Duty to realise for them. Their welfare is the matter of greater importance but incidentally and in consequence of that duty fulfilled, they will supply the future membership of our Churches, also its teachers and preachers and pastors, and do for other young people what it is now our responsibility to do for them.

So, what are we doing about it? Are we neglecting this supreme obligation and allowing the young folks to slip away from us through lack of interest? Woe unto us if we are so guilty, and if we persist in that neglect! Let us obey the call of God and with renewal of spirit face this obligation with the alacrity and joy that it deserves. For our part we are anxious and prepared to help in any possible way. This magazine can be of use as an instrument—an engine—for this work. We can offer simple lessons concerning our Unitarian Faith which can be used by parents in the home, by teachers in the Sunday School, by Superintendents from the desk, and by the minister from the pulpit—as a scheme or plan or basis to work upon. If the managers of our Sunday Schools and Churches are willing to co-operate we will give prizes and certificates to all young people who will show creditable knowledge and understanding of the subject matter of the lessons provided, who are from 12 to 18 years of age.

The Bible can be used as the text book with selected readings or references, and the assistance of short expositions in this magazine. Some such scheme as the following may be put forward as a suggestion. Opinions and suggestions from any who will co-operate are invited:—

A FAITH FOR YOUNG PEOPLE.

1.—A Sure Foundation of Faith.
2.—Faith in God.
3.—Faith that God is Our Father.
4.—Faith that we are all God's Children.
5.—Faith that all are intended to be like God.
6.—Faith that God's purpose cannot fail.
7.—Faith in Human Nature.
8.—Faith that all mankind are One.
9.—Faith in the Law of Duty.
10.—Faith that all things work together for good.
11.—Faith that nothing is in vain.
12.—Faith that all truth is One.
13.—Faith that all must reach the same goal.
14.—Faith in never-ending Life.
15.—Faith in our Unity with God.

The endeavour to provide this help for our young people is really the most important missionary and propaganda work we can undertake. We have a duty to proclaim our Message to the public outside our Churches, but the most imperative obligation is the duty that lies nearest, to our own people inside and especially to our young folks. Who will co-operate? The summer will soon be over, and by October something should be possible. Communications should be sent to the Editor.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda," Manor Road, Cheam, Surrey.

It may be of interest to our readers to have some particulars of the examination of members of the Blackburn Study Circle in connection with the Fellowship. The Rev. Arthur W. Fox, M.A., the President of the Fellowship, kindly acted as examiner of the papers and awarded the marks for each. Only five members of the Circle sent in papers.

The examination was in the Study Course on "Unitarian Teachers and Teaching," held at the end of April. Out of 70 possible marks the five young men made 56, 52, 49, 39 and 35, respectively, Ernest Grewer being first and John Grierson second, making 80 per cent. and 74.28. Mr. Fox in his report said: "The Essays have been to the point and well expressed. . . . . The knowledge displayed speaks for interest in the subject and careful teaching. The spirit of all the writers is excellent and their understanding of Unitarianism sound and penetrating. . . . The results are most encouraging and the Teacher is to be congratulated."

The following is a copy of the examination paper of questions and instructions given to each candidate:—

Examination on Unitarian Teachers and Teaching, April 26th, 1927.

Instructions:—(a) Number the pages of your MSS.

(b) Write your name, address, age, on page 1.

(c) Answer six questions, two of which must be taken from Section II., one of these being the Essay.

SECTION I.

1.—Give an outline of the life of Theophilus Lindsey, enlarging upon the reasons for his leaving the Church of England.

2.—What were the outstanding events and achievements in the life of Joseph Priestley, and what were the distinctive features in his theology?

3.—Write what you know of the American pioneers, emphasising their influence on progressive Unitarian thought.

4.—Outline the life and teaching of James Martineau.

5.—Outline the life and teaching of Charles Beard, or Brooke Herford.

6.—Outline the life and teaching of Stopford Brooke, or James Drummond, or R. A. Armstrong.

SECTION II.

1.—What are the pricipal differences between Orthodox Christian Teaching, and the teaching of Unitarian teachers you have dealt with in Section I?

2.—What is the Unitarian teaching on the Bible and for the Church?

3.—What is the Unitarian attitude towards Jesus Christ and for the doctrine of the Atonement?

4.—Review the ideas of one or more Unitarian teachers on the subject of immortality.

5.—What is the Unitarian teaching of Freedom? (Deal as far as you can in answering this question, on the Allied subjects of Faith, Individual Judgement, Human Responsibility).

6.—Write an Essay on "What Unitarianism means to me."

According to promise the British and Foreign Unitarian Association again gave a book prize for the candidate who gained the highest marks which was this time "Our Unitarian Heritage," by Dr. E. M. Wilbur, through Dr. Mellone, who also sent a book for a second prize, "The Parables of Jesus applied to Modern Life," by J. Cyril Flower, M.A. For this co-operation the Fellowship renders cordial thanks. The teacher of the Blackburn Study Class was the minister, Rev. W. Holden.

Fellowshippers will be gratified to learn that a new Study and Discussion Circle has been formed at Purley, near Croydon. It was decided at a meeting held in a private house on Tuesday evening, July 19th, when president and secretary were appointed, conditions of membership agreed to, and the date fixed for the first regular meeting, September 20th, when Rev. H. Bodell Smith, will introduce for discussion "Doctrine concerning God." This makes the third Circle established, and it is hoped that others will be started.

Any members of the Fellowship who have not paid their subscription for 1927, are asked to keep up their membership. There are expenses connected with this work, and the minimum annual subscription of 1s. is towards defraying such secretarial postages, railway fares, etc., incurred in connection with this bit of missionary effort. Readers who have not joined the Fellowship are invited to become members and to give such help as is in their power.

Only a smile that was given me,
On the crowded street one day,
But it pierced the gloom of my saddened heart,
Like a sudden sunbeam's ray.

—Geo. Macdonald.

The Implications of Unitarianism.

Belief in the Universal Fatherhood of God and the Brotherhood of the whole human race, implies much more than many Unitarians perceive. It means that man's Spirit is of the same nature as the Father's Spirit, and therefore that it is divine, essentially good, possessing inborn bias and tendency to develop its powers and character into the Divine perfection; and that it is by that nature as immortal as the Father Himself.

More than that, it signifies the sacredness of human life, of every human being, the inestimable worth and value of every human soul, and the divine obligation resting upon all men individually and collectively to loyally and earnestly co-operate with God as His partners and fellow-workers, to promote in all possible ways the realisation of that divine worth and value of every human being.

It means that all mankind share the same nature and its possibilities as children of the One Universal Father, and therefore are created for Brotherhood and Unity; that they are each and all members of One family, heirs of One divine destiny; that they are born of God carrying with them as they come into the world, that divine heritage of ultimately realising Godlike perfection in immortal life.

This great fact that all mankind is One, that all human beings, strong and weak, young and old, of every clime and nation, and all the tribes and nations in the world, belong to each other, are by nature of the same kith and kin, implies that the organisation of human life and all its affairs should be upon family principles; that all should have the same care for each other, the ruling spirit being that of mutual protection and help. By nature the whole family of Man is intended to combine for the securing of the highest welfare of each and all of its members wheresoever they may be.

This indicates that all self-seeking warfare is a violation of human nature; that selfish antagonism and rivalry are inimical to human welfare; and that peaceful evolution and brotherly co-operation are the true lines of progress, of realisation of security and welfare.

The significance of all this is that it is the duty of all men everywhere to work for unity, for co-operation, for mutual help, for peaceful methods of progress, socially and internationally. In the very nature of things social unity and world unity must come. Human necessity will make such realisation inevitable. Self-seeking principles of action in the great world family of mankind will be ruled out as much as they are in any private household and single family governed by proper affection and mutual regard.

These are some of the implications of our Unitarian Faith—our doctrines of the Unity of God, the Unity of Man, the Unity of Truth and Righteousness, the Unity of Progress here and hereafter, and the Unity of Man with God.

Who are we—that we are entrusted with such a Faith, called to be its representatives and exponents? It is a great and holy responsibility and a glorious privilege. Are we showing ourselves worthy of this Divine Trust? Let us look into our hearts for the answer.

The Laymen's League.

Mr. F. Hartley, of Gorton, writes:—The suggestions put forward in the "Monthly" for stimulating interest in the Laymen's League, are very intriguing, but I am doubtful whether they would prove successful, or whether indeed it would be advisable to make them the objects of the League.

The ingenious calculations as to what could be done by monetary contributions from the members of the League are interesting, but do not cut much ice. The idea of each member contributing one penny per week for missionary work, simply means a levy upon all the laymen of our churches, who are willing to pay that amount, over and above what they are already paying to various organisations. In practice it will be found that membership of the League generally entails considerably more than an annual cost of four shillings and fourpence.

It was and still is overlooked, that the backbone of the local chapters must of necessity consist of men who are already in office, the mainstay of church and school, and pulling every ounce.

Many of those who have most experience of the League, and who remain hopeful of its future, are of opinion that it should be made a centre of comradeship and good fellowship. That it should concentrate on ideals, putting mundane affairs in the background, and it will be found probably, that seeking for the first, the latter things will also be added.

It may be of interest to give the routine adopted at its meetings by one of our successful chapters.

The meeting opens with a hymn, then follow the reading of a selected passage from some great piece of literature, solo, address, solo, hymn. The rest of the evening is spent in social intercourse and any necessary business may then be introduced. Light refreshment is provided.

The idea of singing hymns was entered upon with some misgiving but has proved a great success. In the same way, though the addresses are necessarily varied in subject, we aim that they

should bear witness to the best things of life.

Chapters will of course find out what kind of meeting suits their particular needs. It is singular that the one outlined above was entirely new, was tried after much hesitation, and has proved an unqualified success.

The important thing is to get men into the habit of putting a night aside for the League meeting, and the less talk there is of money and practical affairs the better.

If you can get a solid body of men meeting regularly in the school building, drawn together with the best of motives, it will be surprising if much practical good does not directly result.

Croydon Free Christian Church.

The Church at Croydon does not possess the hoary traditions of so many of our Churches. It is, however, noteworthy in its origin, for it was the courageous optimism and executive ability of a small body of founders that brought it into existence, and began the great traditions that it has created during its half-century of activity. The congregation is fortunate in still numbering among its members descendants of Mr. Henry Moore, Mr. Henry Sykes and Mr. Frederick Walters, three of the founders of the Church.

On May 20th, 1870, half-a-dozen gentlemen met together at a house in Selhurst, and agreed "That it was exceedingly desirable to establish a Unitarian Place of Worship in Croydon or its immediate neighbourhood." At a second meeting, held on June 4th, 1870, at South Norwood, four more adherents attended, and it was resolved to form a congregation as soon as twenty had joined. Soon afterwards an iron building was purchased for the sum of £210, and a little later the freehold of the present Church grounds, on which the iron building stood, was secured.

The founders next approached Dr. Martineau with a view to obtaining a permanent minister for the Church. Dr. Martineau urged a short delay, as an eminent man was known to be leaving the Roman Catholic Church, who, in his opinion, would be suited to the requirements of the small congregation. This proved to be the Rev. Rodolph Suffield, a distinguished brother of the Dominican Order, who came of an old Norwich Roman Catholic family, and seceded from the Roman Catholic Church upon the promulgation of the doctrine of Papal Infallibility. He entered our community after meeting Dr. Martineau at Birmingham, and discussing his theological position with him. Father Suffield, as he still was affectionately known in Croydon, was a scholar and a gentleman, with the necessary force of personality to ensure the success of the young cause. His first appearance as minister of the Church was in a small building in the London Road, which was used until the iron Church was ready for occupation. Father Suffield was full of enthusiasm and initiative, with a special capacity for attracting young people about him. He soon began a series of fortnightly conferences at his residence, where papers on selected subjects were read and discussed by the young people. Mr. Suffield's experience and scholarship contributed greatly to the usefulness of these discussions. He also took a prominent part in founding the Liberal Social Union, which met for discussions in the Galleries of the Society of Painters in Water Colours, Suffolk Street, W; and he was a frequent writer on matters regarding the Roman Catholic Church, withal observing a delicate respect and kindness for everything relating to the religious side of his former communion.

The first sermon in the iron Church was preached by Dr. Martineau. Other prominent people who helped the young cause by preaching or lecturing to the members were Dr. Beard, Professor F. W. Newman, Professor Upton, Moncure D. Conway, Keshub Chunder Sen., and Olive Schreiner. The Rev. Charles Voysey preached in the little iron building on the Sunday morning following his expulsion from the Established Church for "heresy." The Rev. Charles Wicksteed then resided in Croydon and frequently occupied the pulpit.

In July. 1876. a Free Library was established at the Church, which was eventually used on Sunday afternoons as a Free Reading Room. It was closed in July, 1902, on the establishment of Free Libraries by the Corporation of Croydon.

Ill-health compelled Mr. Suffield to retire from the pulpit in February, 1878, and he was succeeded by the Rev. Edmund Martin Geldart. During Mr. Geldart's ministry the Church now occupied by the congregation was built at a cost of £4,200, the old iron building being raised bodily from its brick foundations and removed on rollers to its position at the back of the present handsome Church without breaking even a window-pane—a feat that might have been considered remarkable at that time even to our friends across the "herring-pond." The memorial stone of the new Church was laid by Mr. Thomas Chatfield Clarke, on April 20th, 1883, and the Church was formally opened on Saturday, November 17th, 1883, by the Rev. Charles Beard, of Liverpool.

Mr. Geldart was succeeded by the Rev. Christopher J. Street, in 1886, and it was during Mr. Street's ministry and on his initiative that the Croydon Domestic Mission in Dennett Road was founded. The Mission continues to do valuable work amongst the dwellers in one of the poorer districts of Croydon. The Rev. John Page

Hopps succeeded Mr. Street in July. 1892, and during his ministry there was compiled the hymn book still used in the Church, containing several of Mr. Hopps' well-known hymns.

Within more recent times the Church has been served by the Rev. W. J. Jupp (1904-1911), the Rev. Dr. W. Moritz Weston (1911-1916), and the Rev. W. W. C. Pope (1916-1920.) The present minister, the Rev. G. Coverdale Sharpe, has had an interesting career thus far, having been trained for the Primitive Methodist ministry, in which he served for about ten years ; subsequently he became Unitarian minister at Longsight, Manchester (1909-1911), and in 1911 received the important post of minister at the congregation newly gathered at Johannesburg, South Africa, by the Rev. W. G. Tarrant. Here Mr. Sharpe's great abilities won him warm admiration and support and a Church building resulted from his efforts. Returning to England in 1914, he undertook duty at Vancouver (1914-1915), and once more came to England in 1915, when he was appointed to the congregation at Wood Green, and there remained till 1921, then becoming minister at Croydon. Mr. Sharpe has worthily sustained the honourable traditions of the Church and its pulpit ; and under his leadership the congregation looks forward with confidence to the future. W. H. E.

Church Organisation

By the REV. WILLIAM C. HALL, M.A.

(8) SCHOOL OFFICERS AND COMMITTEE.

In not a few of our Churches the Sunday School is self-managed : its committee is responsible for the meeting, for most of the meetings held in it, and for the training of the scholars. About the first two of these matters I will not now write, but will consider the last matter, as it is the prime concern of every Sunday School Committee.

I have, therefore, in mind the constitution of such a committee as will provide for the best possible religious training of the scholars.

I assume the election of the committee by the teachers as a body, perhaps also, as is desirable in some schools, with representatives of senior classes. This should take place at an annual meeting. The committee should consist of the Superintendent, Treasurer, Secretary, and any other officer appointed to specific duty, and a number of other members of the school, the majority of whom should be teachers. It is customary for officers to be elected individually at the annual meeting. This course does not always work out satisfactorily, and in some schools the election of officers might advantageously be made by the committee.

The specific duties of officers are generally known, but their relations to the committee are not always clearly defined. It should be expected of them that they should report on their work to every monthly meeting of the committee, that the committee as a body may take steps towards the better ordering of all affairs of business and more efficient religious work. Whilst teachers should be expected to regard the attendance, punctuality, and general behaviour of their classes, and to visit sick or absent scholars, and whilst the superintendent should receive their reports, the committee regularly at its meetings should consider all these matters, with the earnest intention of being helpful to every officer and teacher, and of bringing the sense of solidarity to the work of the school as a whole.

I am concerned over the nature of the work done in the classes. This is a matter in which I feel strongly that our schools need much better guidance from their district unions and the Sunday School Association. Fortunately the Association and several of the unions are giving close attention to it. This matter of more systematic religious instruction is vital to the utility and growth of our schools ; and I venture to repeat what I have said in many places that the future of our denomination depends more upon it than upon anything else. Now it is for each school committee, with all the help its district union and the S.S.A. can give, to see to it that every teacher in its school is working co-ordinately with every other, with distinct knowledge of the lines on which it is generally moving.

VARIETIES.

So long as we love we serve ; so long as we are loved by others I would almost say that we are indispensable ; and no man is useless while he has a friend. —Robert Louis Stevenson.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honour to those whose words and deeds
Thus help us in our daily needs,
And by their overflow,
Raise us from what is low.
—H. W. Longfellow.

The peak is high, and flushed
At its highest with sunrise fire ;
The peak is high, the stars are high,
But the thought of man is higher.
—Tennyson.

DEATH.

On July 24th, at Mossley, suddenly, Emily Stead, widow of the late Rev. J. E. Stead.

What is to Become of our Prayer Book.

While Unitarians appear to take a deep interest in the Anglican Prayer Book Crisis, they are strangely apathetic about the fate of their own "Common Prayer for Christian Worship," the most authoritative and widely used of all our liturgies.

In 1861 Dr. Sadler and Dr. Martineau backed by a body of London ministers, including such honoured names as Tayler, Marshall, Ireson and others, brought out the volume, and from that date onwards, many of our Churches have used it, and become, one would suppose, attached to its dignified phraseology and devout spirit and the sacred associations which have gathered round it with the lapse of years.

The last edition of the volume was issued in 1910, but this edition is entirely exhausted, the remaining copies having been secured by our congregation a few months ago.

The volume being now out of print, the only method by which new and clean copies can be secured by the Churches which use it, or wish to use it, is by reprinting it.

The expense of such a reprint might be considerably lessened by omitting services 7 and 8, which are rarely used, also the fine but lengthy Preface, and the orders of service for Baptisms, Burials, etc.

Two objections have been urged. It is said to be out of date. The objectors evidently suppose that a Prayer Book like a scientific manual should be revised every few years. 'A Liturgical Compilation gathered,'as this was, 'in a catholic spirit from the devotional writings of every age,' is in a different position.

The second objection supposes that one of our organisations will, in some remote future, take the matter in hand, and publish a satisfactory prayer book for the Denomination.

As the stocks of books in almost all our Churches, using the volume, must be in immediate need of replenishment with new and clean copies, the prospect of waiting for years is not very bright, and the situation demands immediate action.

With a view to taking such action will those who are concerned communicate with the writer?

CLEMENT E. PIKE.

Mill Brook, Tavistock.

Democracy and Leadership.

What is Democracy but a belief that every individual has an equal right to a communion which has its roots in a relationship with all life, animate and inanimate? It stresses the sacredness of each individual life ; it is concerned with the deep consciousness of the fact that all human beings share the same kind of individual life, the inner life, the undying fire, the God within.

The very foundation of democracy is the principle of liberty, and this is closely linked with equality which belongs to all men and women without distinction. Equality must be interpreted in the light of personality and will call for the abolition of every privilege, the renouncement of every artificial distinction. The spirit of equality is truly found in the spirit of Jesus of Nazareth, who came not to be served, but to serve, and who taught that he who would be leader must be servant of all.

This is a new conception of leadership : it is one in which we call no man master. It is the gentle leadership of a St. Francis as he ministered to the birds, or of Walt. Whitman as the strength of his message thunders through his poems, or of Rabindraneth Tagore as he seeks, by the depth of his spiritual insight, to unite the best qualities of the civilisations of East and West. In this way will our leaders be profound inspirers of the human race, teaching tired eyes to see majestic meanings in life. So will the wayfarer, the derelict, and the man in the street know that they in return are the inspirers of the poet, the prophet and the mystic. Thus shall we prove that humanity is one, that the genius is as dependent upon the nameless thousands of humble souls who recognise and appreciate his gift as the multitude is upon the help which his genius affords.

Thus are we all, in the words of Paul the Apostle of Christianity, "members one of another."

ETHEL KAY.

(From Northumberland and Durham Calendar).

I shall pass through this world but once, therefore any good thing I may do, or any kindness I may show, let me do it now ; let me not neglect it as I may not pass this way again.

The happiest heart that ever beat,
Was in some quiet breast,
That found the common daylight sweet,
And left to heaven the rest.

Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they expect to have.

World Unity.

We Unitarians profess belief in the Fatherhood of God, and the Brotherhood of Man as among the fundamentals of our Faith. Consequently we believe in the Unity of all Mankind as one family. War destroys this unity. We all feel that we have had more than enough of war. But if we are heedless and indifferent there will be more war and increased disunion. If war is to be prevented it will be because the people are determined to prevent it. To make this possible every power that can be brought to bear to influence the people to be in serious earnest for world peace, should be used for all it is worth. In this matter a tremendous responsibility rests upon all Christian Churches, and especially on those Churches which share our Unitarian ideals and faith. The more we bestir ourselves for UNITY the more shall we be worthy of our denominational name.

Now there are at least two organisations in existence working for world unity: The League of Nations with the support of the various branches of the League of Nations Union; and the World Alliance for Promoting International Friendship through the Churches. What are we Unitarians and our Churches doing in support of these movements? According to "Headway" for August we stand rather low in the list of the Christian denominations in this matter. Unitarians have 17 Churches corporate members of the League of Nations Union; the Congregationalists have 401, standing highest; Wesleyans, 361; Church of England, 276; Society of Friends, 9; Roman Catholics, 8, the lowest. Out of our 350 Churches 17 is rather a poor index of our denominational interest. Compared with some of the larger religious communions it does not look so bad. The Baptists with a little over 3,000 Churches have 166 corporate members are proportionately but little better than ourselves. But if we consider the difference in their faith and their ideals and how very much more we stand for Unity and all that it means now and in the future we are certainly much more behind than we ought to be. The League of Nations Union has nearly 700,000 individual members and 2,341 corporate members. Our Churches account for 17 out of the 2,341, affiliated. Those who are interested can get information from the headquarters, 15, Grosvenor Crescent, London, S.W.1; and about "The World Alliance" from Miss Gwendoline Hill, World Alliance, Effingham House, Arundel Street, London, W.C.2.

If all the Christian Churches were to concentrate their energies on this effort for International Friendship and World Unity they would more than justify their existence. Their combined power could transform human affairs into harmony and permanent peace, and turn all manufactories of armaments into the production of mechanical appliances required for human welfare and brotherly co-operation.

DEATHS.—Mrs. Emily Stead, Moosley, July 24th, 72; Mr. Archibald H. R. Carr, Belfast, July 22nd, 57; Rev. Peter Holt, Leigh, Lancs., July 30th, 75; Mr. H. R. Hope Pinker, Sevenoaks, August 2nd, 78; Mr. R. M. Couper, Torquay, July 25th, 75; Mr. Thomas W. MacNay, Harrogate, July 19th, 80; Mrs. Henry Gair Rathbone, at Vevey, Switzerland, July 29th; Mrs. Franklin Thomasson, London, July 30th; Mrs. Wm. Southall, Coseley, July 27th, 59; Rev. Rees Cribyn Jones, Lampeter, August 11th, 86, Mrs. Walter F. Crosskey, Lewes, August 9th, 80; Mr. Christopher Gordon (son of Rev. Alex. Gordon), Belfast, August 17th, 53; Mrs. Elizabeth A. Lemmon, Waterfoot, Lancs, July 27th, 43.

His life was gentle; and the elements
So mixed in him, that Nature might stand up
And say to all the world, "This was a man!"
—Shakespeare.

BENJAMIN FRANKLIN'S CREED.

1.—There is One God. 2.—He governs the world. 3.—He ought to be worshipped. 4.—Doing good is the service most acceptable to Him. 5.—Man is immortal. 6.—In the future world the souls of man will be dealt with justly.

CHARLES DICKENS:

"According to an official report, nearly a hundred cruel experiments have been made upon the lower animals for the purpose of investigating the subject of suspended animation. . . . The necessity for these experiments I dispute. Man has no right to gratify an idle and purposeless curiosity through the practice of cruelty."

(From "All The Year Round").

JOHN RUSKIN:

"These scientific pursuits were now defiantly, provokingly, insultingly separated from the science of religion; they were all carried on in defiance of what had hitherto been held to be compassion and pity, and of the great link which bound together the whole creation, from its Maker to the lowest creature."

(Speech at Oxford, 1884).

Concerning Rev. C. W. Townsend's recent mission in the area of the Midland Christian Union it should be mentioned that there was a Congregational Rally of Oldbury Unitarians including from 70 to 80 adults.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"LITTLE LADY BETTY."

I have just made the acquaintance of a little girl who has made such an impression upon me that I have decided to make her into a story. Betty is rather like two or three little people rolled into one.

Before I tell you why let me try to tell you what she is like. She has a well-built stocky little body, like a Dartmoor pony, supported by a pair of sturdy legs on which she is fleet as a young deer. For some reason, Betty doesn't like you to mention her legs. My suspicion is that her Daddie, who loves her like anything, loves teasing her about them, and the little minx pretends not to like it. That brings me to what I hinted at. Betty is ten; but, besides the ten-year-old, she is one or two Bettys that seem older. Her face reveals them in remarkable ways. Between you and me, I wish she would show her really ten face more frequently; for, then, a wonderful glow lights up her bonnie face and her eyes shine with a glad sweetness.

(Oh Betty, dear, if you love us, do let us see your lovely smile oftener). Far too often she is more than ten, and, then, a sort of grim determination looks out of her blue eyes. The little fairy, then, seems to be far away, and a masterful little woman appears to have taken her place. And yet, and yet, I'm sure it's all right; indeed, I know it is. Let me tell you why. The other day, I was sitting on the beach. Brilliant sunshine made a "glorious Devon" morning. The air was musical with many happy sounds. Trees near by were whispering wonderful secrets to the accompaniment of sweetest bird songs. Wheeling gulls were giving happy morning greetings to each other. On sand and shingle, incoming waves made that magic music which is all their own. Perfecting the harmony was the treble laughter of little children making real sea-side music. And the merriest of all the merry crowd was Betty. At that moment, she was really ten. None was more daring than she; none more noisy; none happier. She dashed and splashed and crashed into the restless waves; all the time, smiling her sweetest most winsome smile. Suddenly, something startling happened. Following a ninth wave came, not another first, but a seeming mighty tenth. Crested with a mass of foam like a huge cream ice, it rolled towards the children who scampered shrieking and dripping up the beach—all, that is, except one. You can guess which one, I'm sure.

Yes; you are right. It was Betty. Setting her firm little chin and standing erect on her firm little legs, she faced the great wave with a stern flashing glance. Perhaps, she was the leastest bit alarmed, but she would not have shown it for worlds. Just before it reached her, the foam seemed to gather itself together and change itself into a gigantic shining shell. At the transformation, Betty held her breath. The next moment she simply gasped; for rising from its pearly depths there appeared the most beauteous lady she had ever beheld. Something about the lady's face reminded her of one she loved best in all the world, and she almost murmured "Mummie" as the vision of shimmering gold smiled upon her. From head to foot, the lady's glowing robe was a magical radiance. Her hair was waved gold and fell in rich liquid-like masses about her shoulders. And her face seemed lighted up as by the soft light of a candle. Betty stood transfixed with wonder as the lady of the sea extended her arms and spoke with a voice that was musical as bells of silver.

"Betty, dear," she said (and something tender in her tone almost moved Betty to say "Yes, Mummie, dear"), as she stepped from the shell and, like a queen, trailed her gleaming garments, "I have come to tell you a secret."

"Me?" asked Betty.

"It is really several secrets."

"Oh, how jolly; I like secrets. What are they about?"

Folding Betty in her arms, she whispered.

"All about yourself."

"Oh, do please tell me," said Betty eagerly, looking up into a loving face that she seemed to know.

"Listen, then! The first is that your real name is Little Lady Betty."

Betty wrinkled her brow and looked grave.

Had she dared, she would have rattled out, "It isn't."

Reading Betty's thoughts, the lady said "You are a little sceptic." Again, had she dared, she would have snapped, "That's what Uncle Fisher said."

But she didn't; and as she couldn't think of anything else just then, she said nothing.

"Let me see you smile again," said the lady, "and I will explain."

Immediately, the little cloud disappeared and the real Betty with her bewitching smile returned. "I'm telling you secrets, dear; and secrets are known only to one or two."

"Sorry," said Betty, quickly; "I'd forgotten that."

"Remember then, dear, that henceforth, you have a really truly secret name; you are Little Lady Betty."

"But I'm not a lady, yet; I go to school."

"At present, you are a little lady which means a very young lady who will one day be a full grown one."

"Oh, please tell me what you mean," said Betty, with real interest.

"Then listen again. A real lady is something like what King Solomon prayed for."

"I know," interrupted Betty; "he asked God to give him a wise head and an understanding heart."

"Exactly!" said the lady, "and that is what God has given you already; only they are very young."

"I did'nt know that," said Betty in her decided little way.

"Of course not; that's another secret I came to tell you."

"Is it true?" demanded Betty.

"It is partly true, now," smiled the lady; "it will be completely true when you are grown-up."

"What a long time to wait," said Betty.

"Which will give you time enough to learn all sorts of useful things and, especially, to learn that the more you smile the sweeter you will become, and the happier you will make those who love you."

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

My Dear Kiddlekins,—

Many of you must be on holiday. So am I. You are having a lovely time, I'm sure. So am I. I have just made up a little story about secrets, and here is another made up by a little girl who, though young, is an old friend of mine. "How can that be?" you may ask. Let me whisper another secret. When she was so tiny that she could not even call me Uncle Fisher, I had the joy of baptising her. So now you know. Thank you, Jessie, for another pretty story. Holiday greetings to you all. Ever your loving,

UNCLE FISHER.

A SECRET BIRTHDAY GIFT.

"I wonder why Daddie always goes in the timber-shed when he's had his tea at night?" Marjorie sat eating her dinner and talking to mother at the same time. "I don't know," said mother, "I have been too busy sewing these last few nights to bother about it." "Well," continued Marjorie, "I am going to try and find out what daddie is always doing in the evenings. I think he ought to take a walk with me instead of always being locked up in a timber-shed." "No dear," said mother softly, "daddie may be very cross with you, you see, it may be a secret, something he does not wish you to see, so you had better leave him alone to his task."

"Alright mother," said the little girl, "but I do wish he would hurry, and show me his secret."

That night, Marjorie watched daddie very very carefully. She saw him go into the timber-shed and lock the door. He also drew the window-blinds and struck a light inside. In about an hour he came out, and went into the house. When he came out again, he was ready to go to town in the car. Marjorie ran to him, asking him to take her too, but daddie replied that he was going on very special business, so she had to be content at home.

Next day was Marjorie's birthday. She was up early, and playing about on the lawn when daddie made his appearance. She was keenly watching the garden gate for the postman. Yes, here he was, and here was a present from Uncle Harry.

Mother's present, given to Marjorie at breakfast, was a lovely, big, French doll, but all that daddie said, was, "Marjorie, will you bring me a bunch of lettuce from the garden, please? it won't take you a minute."

Off went Marjorie, and when she entered the garden, there, just above the lettuce-bed, was a little green-painted rabbit-hutch, and in it, two dear, fluffy white bunnies. Fastened on the latch of the door of the hutch was a card bearing the words, "For Marjorie's birthday, with love from Daddie."

After gathering the lettuce for daddie, Marjorie put a bunch of lettuce through the netting of the hutch-door, and ran off to the house. On entering, daddie said with a chuckle, "Now, what are their names to be?"

"Oh- Daddie," cried Marjorie, is that your timber-shed secret? Oh! thank you, thank you, I will call them Fluff and Snowball, they are such darlings, and I have given them their breakfast as well."

Marjorie had never had two such lovely pets as Fluff and Snowball, and was'nt she glad that she had never found out daddie's secret beforehand.

JESSIE MOLYNEUX,
Age 11 years.

THE NEXT STUDY COURSE.

THE BROTHERHOOD OF MAN.

1.—The Offspring of God.
2.—Mankind One Family.
3.—Members one of another.
4.—The Strong and the Weak.
5.—All men made for Co-operation.
6.—The Individual and Society.
7.—The Nat'on and other Nations.
8.—Human Affairs on Family terms.
9.—Forces against Brotherhood.
10.—Outlawry of War.
11.—Education in Brotherhood.
12.—The Golden Rule of Brotherhood.
13.—The Unity of Mankind.

To commence in the October issue.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

"The temperance cause is the foundation of all social and political reform."—Richard Cobden.

"To sell rum for a living is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas."—Horace Greeley.

"Every year I live increases my convictions that the use of intoxicating drinks is a greater destroying force to life and virtue than all other physical evils combined."—Henry Ward Beecher.

"Germany has more to fear from her beer than from all the armies of France."—Count von Moltke, Germany's Great Field Marshal.

"The fiery serpent of drink is destroying our people, and now they are waiting with longing eyes the uplifting of the remedy."—Joseph Chamberlain.

"I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other enormities that have happened in that time (twenty years) were divided into five parts, four of them have been the issue and product of excessive drinking."—Sir Mathew Hale, Chief Justice of England, 1670.

"So far as my observation goes, drunkenness was at the bottom of all misery in workingmen's homes. Every dollar received in revenue from the liquor traffic costs the government $21.00."—Ex-U.S. Commissioner of Labour, C. D. Wright.

Dr. A. A. Hall, in the Medical Temperance Review of London in May, 1921, had the following to say concerning the treatment of lobar-pneumonia cases:

"After twenty-five years of experience in general practice I have come to the serious but definite conclusion that the prescription of alcohol in various forms is one of the principal causes of the mortality of lobar-pneumonia. . . . . I absolutely refuse when the engorged lungs are not doing a quarter of their normal work and the heart with the right chamber choked with blood, has the utmost difficulty in keeping up a partial blood current— . . . at this critical point I refuse to give the final blow by using a paralysing drug that in scores of cases evidently closes the scene and arrests the heart systole."

"For many years in my scheme of therapeutics (in pneumonia, etc.) alcohol is practically excluded, only in special cases of pronounced alcoholism, and that only during a very short time is it given; other cases never."—Dr. G. Ekehorn, Sundswall.

Teddy Baldock, the world bantam weight boxing champion, when asked "How do you keep fit," replied, "Clean living keeps me fit. I don't smoke, and I don't drink." That is a good standard to live up to, even for those who don't box.

United States. New York, June 1st, 1927.

We have now 36 Labour Banks with deposits of over $111,000,000 (£22,200,000). Before Prohibition there was not a single Labour Bank in the whole country.

"I am not a Prohibitionist, and never have been," said Pro. Charles C. Clark, addressing the Senate Investigating Committee, "but I will admit that the effect of Prohibition at Yale has been good. I have been a member of the Committee on Discipline for many years, and the change has been simply revolutionary. We have practically no business to transact with cases arising from intoxication, whereas in the old days we were constantly busy." "The Star" (Dallas, Tex.), asks as to the statements made by the Wets regarding increased drinking under Prohibition. "Where is the evidence? Not on the streets, nor in the street cars, where intoxicants who had made swill-barrels of themselves used to clamber aboard, sprawl themselves in an adjoining seat, and blow their vile breath into your face. They are conspicuous by their absence. No one regrets that they are gone."

ANIMALS DEFENDERS.

VOLTAIRE:

"Some barbarians seize this dog, who so prodigiously excels man in friendship, they nail him to a table, and dissect him living, to show the veins. You discover in him all the same organs of sentiment which are in yourself. Answer me, machinist, has Nature arranged all the springs of sentiment in this animal that he should not feel?"

(Philosophical Dictionary,
English translation).

MARK TWAIN:

"I believe I am not interested to know whether vivisection produces results that are profitable to the human race or doesn't.

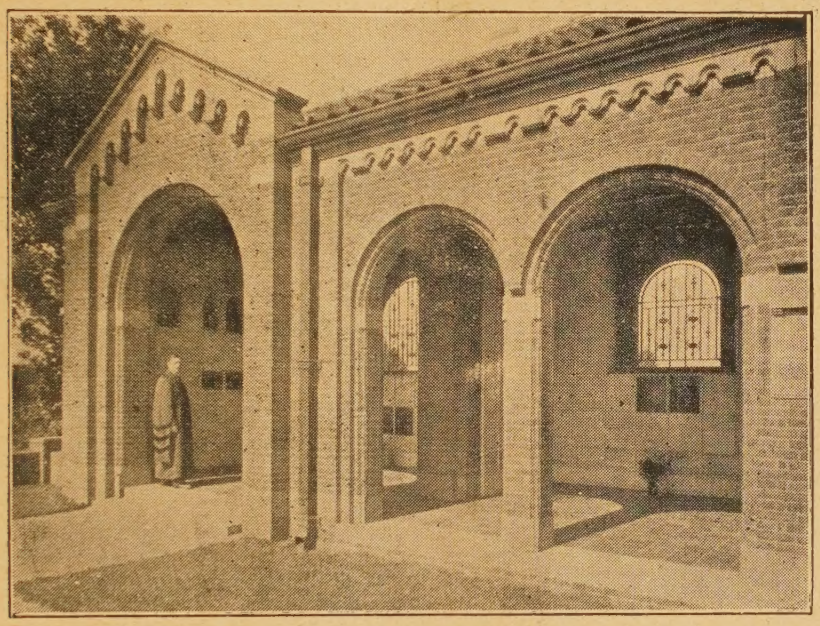
"To know that the results are profitable to the race would not remove my hostility to it. The pain which it inflicts upon unconsenting animals is the basis of my enmity towards it, and it is to me sufficient justification of the enmity without looking further."

(Ruskin resigned his Chair in 1885, as Slade Professor of Fine Arts, in the University of Oxford, as a protest against the inclusion of vivisection amongst its methods of teaching).

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



COLONNADE WITH COLUMBARIA—GARDEN OF REMEMBRANCE.

(5) DEATH—And what then?

Do not let us forget that in disposing of our dead, either by burial or by burning, we are dealing not with the person that we knew, but only with the used up, and material body, through which the soul expressed itself in life. The real person, the soul, is gone, and is at rest; or resting, as many of us think, through newer forms of labour; and making further evolutionary progress upwards to what it shall finally attain.

It is through being mindful of such thoughts as these that, personally, I can never associate a grave with one that I have loved; or feel any desire to visit it, and lay flowers upon it, as others do. For it seems to me that there, where we laid the body resting, is the one place on earth in which that loved one never was.

Preston King, M.D., B.Ch., M.R.C.S., J.P., Bath.

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